

Correspondence.

For the Christian Messenger.

MISSIONARY CORRESPONDENCE.

LETTER FROM REV. W. F. ARMSTRONG.

STEAM SHIP "TENAFSERIM," Mediterranean Sea, Dec. 7, 1874. (Concluded)

THE BAPTIST UNION OF SCOTLAND—PREACHING AND PUBLIC MEETINGS AT GLASGOW, PAISLEY AND EDINBURGH—THE CASTLE AND ITS ANTIQUITIES—HOLYROOD PALACE—KINDNESS RECEIVED—MASS MEETING AT PAISLEY—TAKING LEAVE OF SCOTLAND.

Dear Editor,—

Letters from Dr. Cramp introduced us to the Glasgow Baptists. Their reception of us was most cordial. We were invited to their homes. Almost every evening for quite a while was spent in a social party. The work of missions was invariably the all-absorbing theme at these gatherings. It so happened (as we say, though it was not difficult to see a marked providence in it) that the Baptist Union of Scotland met in Glasgow a short time after our arrival. Some of us attended the meeting, and by request Bro. Sanford and I spoke to them of our mission. They seemed to be deeply interested in our people and in our work. It was said by more than one of them that the zeal and courage of New Scotland (Nova Scotia) in undertaking this Independent Mission should inspire Old Scotland to undertake a like work. We were invited to visit Paisley and Edinburgh and lay the claims of Foreign Missions before the Baptists of those places. These invitations we gladly accepted, for we wished to be of use if possible during our stay in the country.

We went down to Paisley as soon as a meeting could be arranged; for Paisley is about 15 minutes drive by cars from Glasgow. It is a quaint old town. Many of the buildings are of one story, and have thatched roofs. It is you know a great manufacturing centre. We saw them make the far famed Paisley shawls. Thomas Coats, Esq., who is this year President of the Baptist Union of Scotland showed us through his extensive thread factories.—After this our whole party dined with him at his hospitable mansion. In the evening we met with a large number of the Baptists of the town in a sociable tea party in the largest Baptist Church in town. The tea party is quite an institution in Scotland. After tea we were called upon to speak on missions and on our mission in particular. Their treatment of us was of the very kindest nature.

After this, engagements began to multiply upon our hands at an amazing rate. Missionary meetings with the churches in Glasgow—preaching services for them and the Paisley Churches and temperance addresses kept us as busy as bees. It was not till near the end of our stay that we could find time to go over to Edinburgh in response to the earnest invitations of ministers and influential laymen from there. Mr. Sanford and I went over to spend our last Sabbath but one there. We each preached three times, thus bringing the great subject of missions before all the Baptist churches of the city. It was my privilege in the afternoon to preach in a pulpit where Andrew Fuller, who was so closely connected with the rise of modern mission, frequently stood to preach the gospel. The rest of our party joined us early in the week and we all spent some days in sight seeing. Our evenings we spent in meetings in the interest of missions. I would like to speak at considerable length of this romantic Scottish capital, but at sea it is only once in a while that it is calm enough to write and we have had so few such spells since I commenced this letter that I find myself nearly up to the landing at Port Said, where our letters must be mailed, and so cannot do more than give a jottling or two.

The situation of Edinburgh is picturesque beyond description. The city composed of the old and new towns sitting upon its three hills, with rocks forming over rocks in imperial elevation on every hand, mountains near and far off, and the noble Firth of Forth stretching away to the east—all form a picture to which few artists could do justice. Every spot in and around the city is historic ground. There are so many places of interest one scarcely knows what to undertake to see. Under the guidance of our kind friends we go first to the Castle. It stands on a precipitous rock nearly 400 feet above the level of the sea, and before the invention of gunpowder it must have been almost impregnable. Much historical interest is attached to this old fortress—it has been the scene of many a

daring exploit. The Regalia kept in the crown room on Castle hill are the most interesting things to be seen here, these insignia of the old monarchs of Scotland consist of a crown, a sceptre, a sword of state, and a silver rod of office—a part of the crown at least was on the head of Robert Bruce—and not to mention other sovereigns, it also encircled the brow of Queen Mary, her son James VI, also her grandson Charles I.

We go next to see John Knox's house which is in very good preservation. Over one door is the inscription, "Lufe God abui all, and ye nycthour as yiself." A thousand thoughts come crowding in upon one as he walks through the rooms where the reformer walked and talked, slept, ate, studied and prayed. Many a grave consultation pregnant with great national issues has been held in this old building.

Holyrood Palace is the next place we visit. Queen Mary's apartments are the most interesting in the Palace, and remain it is said to a great extent in the same state as when last occupied by the unhappy Princess. The most interesting of these is the audience chamber. Like the other rooms this is decorated with tapestry, and a handsome oak-pannelled ceiling. It was here that Mary had her angry colloquies with her well-hated opponent John Knox. At the entrance to the Audience Chamber is the spot to which Rizzio is said to have been dragged after being repeatedly stabbed by the conspirators. There is a discolouration of the flooring which is plausibly represented to be the stain of blood. But we in our Western incredulity were slow to believe it Rizzio's. The fire place in the Audience Chamber contains an old grate, said to have been the first used in Scotland. Queen Mary's bed room is entered from the Audience Chamber. It contains what is said to be Queen Mary's bed, her work box and other interesting relics. Joined to the Palace is the Chapel Royal, which is all that remains of the ancient Abbey of Holyrood House. This old chapel has been the scene of many interesting historical events. We brush up the history learned in our school days, and remember that Charles I was here crowned King of Scotland. James I, James II, Queen Mary and Darnley were married within its walls.—Several of the Kings of Scotland lie buried here.

Of course the Antiquarian Museum must be visited. We spend part of a day there. It has a large and valuable accumulation of Foreign and British Antiquities, said to be the best in Scotland. Stone implements, sepulchral remains, bronze implements, personal ornaments, sculptured stones in great numbers, together with miscellaneous curiosities of later dates such as the branks, the thumbkins, and the maiden, instruments of torture which have a history.—John Knox's pulpit from St. Giles' church, the solemn league and covenant subscribed by Archbishop Leighton, &c., &c., keep one busily and profitably engaged for hours.

We are sorry that we cannot gain admittance to the Gallery of Paintings—it is "closed for cleaning and repairs." There is plenty however to take up all the time we have at command—more indeed than we can possibly see. We ascend Arthur's Seat to get the best view of the city possible. Also Calton Hill, and on its summit Nelson's monument from which we have a view about as good. Stroll round all quarters of the city, take a leisurely walk through old Greyfriars church yard, where sleep many of Scotland's martyred dead—noble men who died fighting the battles of the Lord. Explore the Parliament House, ascend the beautiful spiral monument erected in honor of the immortal author of the Waverley novels. See what can be seen of the University, High School, Prison, and a dozen other places. All this with a visit to the ivy-covered ruins of Craignillar Castle, three miles from the city—as you can readily believe fills up the few days we have to spend in "doing" this "capital of the Stuarts."

We can never forget the kindness we received at the hands of the brethren in Edinburgh. The heart and home of every Baptist in the city seemed open to us. The Wednesday evening of the week we spent in the city was devoted to a mass missionary meeting. Mr. — the Senior Baptist minister of the city presented us with the hand of fellowship in the name of the Baptists of the city. Many words of cheer were spoken by ministers and laymen.—The meeting was one never to be forgotten by any present.

The Paisley brethren in the early part of our stay put in a claim for our last Sabbath in Scotland. So we return from Edinburgh to meet that engagement. They have arranged for a mass meeting of all the

churches of the denomination of the town. The largest chapel in town is the place of meeting.—We go to the vestry half an hour before the time of the public meeting to meet friends in a more familiar way than the large meeting affords. Here we find awaiting us a very large representation of the Paisley ministry, with quite a number of their leading laymen—among them Thos. Coats, Esq., previously referred to, and his brother Sir Peter Coats. After a very pleasant conversation we go up to the audience room where we meet an immense congregation. Our story is told, the great work of missions pressed home upon the churches represented, words of comfort and of good cheer spoken to us, earnest prayers offered up for us and for our work, and we separate all feeling that it is one of the best meetings we have ever attended. The Paisley brethren say that never before has such a meeting been held in their town.—The meeting reminded us very much of the farewell meeting held in St. John on the eve of our departure.

We cannot speak too strongly of the treatment we received on all hands in Scotland. It was simply unbounded in its cordiality. Our travelling expenses while in the country were all defrayed by our Scotch brethren. Some of our party were taken into the homes of kind friends in Glasgow during the last three weeks of our stay.—(I was entertained by Hugh Dunlop, Esq., and his kind family at their charming villa at Langside, just outside the city.) Besides all this, these, or Scottish brethren, contributed enough to our mission to meet all the expenses of all our party during our six weeks stay, and to leave quite a nice little balance to go into the funds of the Board. Thos. Coats, Esq., of Paisley, noted every where through this land for his princely giving, contributed £100 stg. Quite a number of brethren and sisters gathered at the ship to see us off. Glasgow, Paisley and even Edinburgh, 47 miles away, was represented. They could not have been more interested in us if we had been their own missionaries. As we look back upon it we cannot but see a wise Providence in our detention, much as we regretted it at first. We go to our work greatly strengthened and cheered, and we trust we have done a little toward stirring up our Scottish brethren to an increased interest and zeal in the great work of giving the gospel to the world.

I must here close my letter for we must hand in our letters to be carried to the mail in a short while. Wishing you a HAPPY NEW YEAR when it comes.

I am, yours, in the best of bonds,
W. F. ARMSTRONG.

For the Christian Messenger.

N. S. HOME MISSIONARY ANNIVERSARY.

Dear Editor,—

Early Spring is moving away and our denominational anniversaries are approaching. Our hearts already begin to long for the feasts. The Lord has done great things for us; and still the blessings come. It becomes more and more apparent, that it was the Lord who moved the heart of the churches from one end of the province to the other, to unite in the great work of Home Missions. The work prospers, God is glorified. Union was reached and consummated by much prayer, painstaking, and mutual concessions. Order is important and the blessing of God is essential.—

All are now satisfied, I suppose, with the general structure, both of the N. S. Baptist Home Missionary Union and of its Board; but one important thing is still lacking. It will be remembered that I called attention to it at the Western and Central Associations last year. It seems a proper time to turn our thoughts to this matter again. The special subject to which I refer is the Annual meeting of the Union; and its relation to our Associations. At present the arrangement is to meet with the three Associations in turn and to hold the meetings of the Union one day before these bodies begin their sessions.

Much awkwardness and difficulty were experienced by the Home Missionary Society in holding its meetings alternately with two Associations; now the trouble will be far greater; for the Union must accommodate itself to three instead of two Associations. These bodies must necessarily, and rightly too, fix the places of their meetings to accommodate and benefit the churches spread over the territories, they severally cover. The Union, too, should have its anniversary meetings to accommodate the churches scattered over its field; but the whole province is the vineyard of

the one, while only one-third part belongs to each of the Associations.

I will not take up your space with enumerating the disadvantages of the present arrangement, and the advantages of having a separate Annual Meeting for the Union; but I will take the liberty of making a suggestion by which, if carried out, the wishes and opinions of the churches may be elicited at the earliest possible day, and with very little trouble.

Let Dr. Cramp, President of the Union, and Dr. Day, Corresponding Secretary of the Executive Board, unite in sending circulars to all the churches, requesting them to instruct their delegates to act for them in this matter at the coming Anniversary to be held with the Eastern Association. If this is done the views of the churches and of the members of the Union can be ascertained at the approaching meeting, and the matter can be decided at once.—This will be preferable to getting the sense of the denomination at the three Associations.

If these officials will take a suggestion in this matter, the last important thing in Home Missionary organization and arrangement may be completed at the coming anniversary.

Truly yours,
E. M. SAUNDERS.

For the Christian Messenger.

SABBATH SCHOOL CONVENTION.

Dear Brother,—

We have had another session of the "Colchester County Baptist Sabbath School Convention," and some of our folks think, that unless every good thing appears in the Christian Messenger, it fails, to some extent, at least, to accomplish its object; and this may be true.

We met in the Zion Chapel with the Onslow East Church and had a very interesting meeting.

The Convention has undertaken to organize Mission Bands in connection with each Sabbath School in the county, and thus far have been successful. There are three bands already at work, and one soon to be organized in connection with the Sabbath School at Onslow East.

We presume the Constitution of the Debert River School, already published in the Christian Messenger, will be adopted, with but little alteration.

The first session was devoted to routine business, and discussions on the subject of Mission Bands, as being the best way to educate the rising generation to systematic benevolence, unselfishness, and economy, for the "Master's" sake.

One brother stated he had often found it very difficult to collect even the Pastor's Salary from those who had not been taught to give while young.

In the evening Rev. J. E. Goucher read a very instructive and soul-stirring paper. Subject—The Element of success in Sabbath School Teaching. Rev. J. Coombes followed, commenting on the paper, and throwing out some excellent ideas, on the benefits arising to a Sabbath School partaking largely of the Missionary element. The several addresses that followed were interspersed with music. As the meeting advanced it seemed evident that the Master was present and we had a good time. We trust that there will be a harvest of precious souls gathered to Christ in that locality, and if the teachers get the "element" spoken of in Bro. Goucher's paper you will hear good news from Onslow East.

The apology I would offer for claiming a small space in your valuable paper is this; as a county we have been benefitted by the reports from the Convention in connection with the Central Association, and elsewhere.

A. J. WALKER,
Secretary.

Truro, April 25, 1874.

For the Christian Messenger.

IN MEMORIAM.

JOHN MELONY, ESQ.,

A worthy member and faithful deacon of the Baptist Church at North Sydney, C. B., died at that place on the 17th of April.—Mr. Melony was born on Long Island, New York, March the 8th 1778, and was consequently in the 97th year of his age at the time of his death. At the close of the war of independence, Mr. M.'s father, sympathizing with the British, removed to Quebec, and subsequently to Cape Breton in 1785, and was among the small party that first landed on the Northern point of

the wooded peninsula, where Sydney now stands. He, young Melony was then only between seven and eight years old; but well he remembered those early scenes and the hard struggles of that time. Cape Breton henceforth became, and, to the day of his death, remained his home, and well he loved and served the land of his early adoption. Bro. Melony was among the number who received much light and comfort from the preaching and conversation of that loving and faithful man of God, the late Rev. Jos. Dimock, in his first Missionary tour on this Island, probably about fifty years ago, and was among the first converts baptized by that worthy minister. And well did Bro. M. honor the profession of allegiance then made to Christ in sincerity and faith. The life of this dear brother was pure, simple, earnest, benevolent, and spiritual. He held in firm and unflinching faith the Gospel pure and simple as the mighty power of God in Christ to save every sinner that believeth in Him.

He loved to hear of Jesus and the precious doctrine of salvation by the free sovereign grace of God, and he equally loved to bear the duties and requirements of the gospel set forth with clearness and fidelity. Public worship was his delight, and, until prevented by the infirmities of over four score years and ten, he would not allow his place to be vacant in the house of God, even though the service were only a prayer meeting! Our brother's house was a home for our Missionaries from the first, and come when they would, he and his worthy companion and family failed not to give them a cordial welcome, and do all in their power to make them comfortable. So it was to the last. Of him it may truly be said: he "fought a good fight, he finished his course, he kept the faith;"—that "God gave him the victory through Jesus Christ our Lord." He was waiting and looking for the call to remove him from earth and corruption, and rejoiced at the thought of deliverance, and in the assurance that when absent from the body he would be present with his Lord and Saviour in glory. Happy indeed was his experience and peaceful his mind. In the short illness which closed his pilgrimage our dear brother was mercifully spared much suffering; but the power of utterance was also taken away. However we needed not words to assure us that he was one of the chosen and faithful disciples of Christ, and that he departed to be with the Lord;—his life was for more than half a century a clear and telling exhibition of the power of true heaven-born piety. On the 20th inst, the funeral of this servant of God was attended. The Pastor, the Rev. Dr. McDonald, read a portion of Scripture, most instructive, consolatory and inspiring as respects the home of the departed saint and the blessedness of the life to come. The Rev. George Armstrong, pastor of Sydney church, led the people in prayer on this solemn occasion. Our venerable brother, Rev. George Richardson was present, and other ministers also, to sympathize with the bereaved, and to show their regard for the departed servant of God. The Hon. Judge Dodd was also present to express his high regard for his departed and venerable friend both as a man and a Christian. Indeed Brother Malony was universally respected as a man of inflexible integrity, and deep piety. His funeral was numerously attended. The Sons of Temperance, of which organization he was a worthy member, and the Masonic Lodge of which ancient fraternity he was also a member for the remarkably long period of seventy-three years, (almost three quarters of a century), walked in procession to his tomb, followed by a vast host of sympathizing friends and neighbors. There sleeps his body till the trumpet of God awake it from corruption and death to incorruption and glory. Our dear sister Maloney now eighty-one years of age, is sustained and comforted by the hope of re-union ere long in the presence of the Lord. May she and the bereaved family of friends profit much by what they have seen of the faithfulness, power and grace of Christ in the life and death of the venerated and faithful relative and friend whose absence they mourn.

April 21st, 1874. S. Y. D.

Time is painted with a look before, and bald behind, signifying thereby, that we must take time (as we say) by the forelock, for when it is once passed there is no recalling it.

EVIDENCE OF CHRISTIANITY.—Frederick the Great once asked a Lutheran pastor for some brief summary of the evidences of Christianity. He simply replied: "The Jews, your Majesty."